

STUDENT
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THE
MAGAZINE



St. Michael's College
Toronto,
Ontario



ST. MICHAEL'S COLLEGE



Convocation Hall

YEAR after year an army of students who have completed their College course, present themselves in Convocation Hall to receive the coveted degree. The graduating class of this year received degrees in this Hall on the fifth of June. To these graduates and to the several hundred graduates of former years, St. Michael's offers congratulations on their achievement.





ST. MICHAEL S COLLEGE to the Members of the Graduating Class
By REV. T. P. McLAUGHLIN, B.A., J.C.D.

The life upon which you are entering is not a particularly easy one. But then you were never told by us that it would be easy and comfortable. You were warned that life was a serious thing, that you would have to wage constant warfare against the world, the flesh and the devil. True, it was not foreseen that they would choose these times to unleash all their forces in a desperate attempt to destroy all that is opposed to them. But you have been taught to recognize them under the manifold forms which might assume so that you are not unprepared to meet them. Confronted with the world, the spirit of the world and its standards you will not forget that you possess truths and standards which have a heavenly origin. To those who seek ease and comfort, who place all their happiness in material riches and the pleasures which these procure you will object: "Not by bread alone doth man live but by every word that proceedeth from the mouth of God."

Against the deceitful arguments and wicked deeds of the devil and those who do his nefarious work you will ever be ready to proclaim with your angelic patron: "Mich-a-el; Who is like God?" This is no time for recrimination, for bitterness, for the scrapping of ideals. Much sooner than you expected, an opportunity for testing your ideals, for exercising a great influence for good, has been offered. A challenge has been thrown at you. You will not refuse to accept it. There is a place for the University graduate in the struggle for victory and real peace. He must also play an important role in the construction of the new social order. Wherever your sphere of action may be, remain true to the religious, moral and intellectual principles which you have learned. If you do so your Alma Mater and future generations of students will be deeply grateful to the Class of 1942 which, aware of its grave responsibilities, bravely went forth into a world shaken to its very foundations.

St. Michael's College



John Luigi Agro
Hamilton, Ont.

Pass Arts. Arriving at Varsity from Cathedral H.S., Johnny spent past three years commuting weekly between "Tiger Town," and U. of T. campus shops. Went all out every year for Rugby, Basketball, and Baseball, — member of Big Double Blue team of 39. Summers as steel-tester to recuperate from exacting course. Future—vague, yet fuzzy.



David Toner Bennett
Toronto, Ont.

Philosophy. Matriculating from St. Michael's, he became a member of Newman Club II, Senate Club III, Historical Club IV, C.O.T.C. IV. Was awarded College Scholarship II; he played Tennis and Interfaculty Squash. Hopes for success in politics and law.



Joseph Thomas Brady
New York, N.Y.

Pass Arts. Many claims, many claimants: the Bronx, Times Square, the oldest Irish family in New York City, and All Hallows Institute. After vicious activity — from Saturday Sewing Circle, Waterpolo, Basketball and Volleyball to floor-walking in Eaton's, "Joe" leaves for a future of sleeping sickness and three squares a day.



Frank Joseph Brockman
Toronto, Ont.

Chemistry. Matriculated from St. Michael's H.S. Was employed for six years prior to entering University. Received First - Class Honour Scholarship II from S.M.C. Outside activities are Hiking and Swimming. Hopes to do Research in Chemistry on graduation.



Joseph Francis Buerger
Oneonta, N.Y.

Pass Arts. Arrived at Varsity in easy stages from Oneonta High School. Majored in Pass Arts and the Tuck Shop. Was President of Graduating year and Vice-President of S.A.C. Competed in Interfaculty Basketball and Volleyball. After graduation, "Joe" hopes for an M.A. and then—pedagogy.



Maurice Cochran
Toronto, Ont.

Pass Arts. Osgoode has always been waiting.



James Joseph Collins
Highland Park, Mich.

Pass Arts. A product of Catholic Central H.S. Activities have entailed preparation for membership in priesthood and interest in Mulock Rugby. Hence—Fr. Collins.



Gordon Frederick Corrigan
Rochester, N.Y.

Pass Arts. Before graduation: Aquinas Institute, Newman Club III, Fine Art Club III, and ship modelling. After graduation: hopes of returning for work in English or Classics. Then — initiation of personal reform of world conditions.



James Joseph Criazzo
Auburn, N.Y.

Pass Arts. Continuing an education begun at Auburn H.S. in Pass Arts languages. Jim not only "passed Arts" well, but found time for the Italian Club, Interfaculty Basketball, and the Saturday Afternoon Club. His aim — a future in law via Georgetown, possibly U.S. Army Air Forces.



Vernon Hugh Joseph Cullaton
Galt, Ont.

Matriculated from St. Jerome's College; thence university studies from St. Augustine's Seminary, wherein the Dept. of Theology will occupy post-graduate work.



John M. M. Darte
Welland, Ont.

Biological and Medical Sciences. Left Grey Gables, Welland, in '37. After three years in Biological and Medical Sciences, transferred to III Medicine. On executive of Biology Club; Rugby III, IV. Has learned to commute daily between medical building and pool room. Plans to continue medical studies.



Alfred Joseph DeManche
Toronto, Ont.

Pass Arts. St. Michael's H.S. to St. Augustine's where the Dept. of Theology will offer further study.

St. Michael's College

Kevin Aidan Doyle
St. Paul, Ont.
Pass Arts. Ted
from St. J. H.S.
and Grade Ex
Awards. Went to
St. Michael's S.C.
St. David's Club III and was
Representative on the L
Committee III. Rugby, I
cricket and Basketball
and Football. Practiced Medicine
with Father Doyle

Robert Henry Flood
Syracuse, N.Y.
Pass Arts. Book bound
and other "trifles." Person
as an editor of the paper. A
variety "Bob" came from St
Vincent de Paul. Active
J.H.L., C.B.L.C., and USA.
and beloved as Minister and
Coach in Rugby and Basketball.
He will endeavour with strive
a CSB priest.

Norbert Joseph Gignac
Peretanguishene, Ont.
Pass Arts. Matriculated at
Midland H.S. Sport and universal
studies from St. Augustine's. Hopes for graduate
work in the priesthood.

Walter Charles Guérinot
Rochester, N.Y.
Pass Arts. Still another product of The Aquin's Institute
to reach Varsity. "Walt" pursued higher education in
liberal Arts, besides Rugby, Baseball, and Basketball. Attained honour of election to
Pres. S.A.C., and member of
Hart House Debates and S.A.C.
Publications Committees, '41-
42. Future—practical extension
of Liberal Education.

Francis Joseph Keenan
St. Catharines, Ont.
Pass Arts. "The heavy pocket-
book maketh a light heart".
Elocution: winner of Arch-
diocesan public speaking con-
test-'38; Lion's Club Oratorical
Scholarship-'39; Niagara pub-
lic speaking (Peninsula) con-
test-'39. Writing: prize essay
for Niagara Peninsula-'39.
Golfing (low 70's), billiards
and bridge. Future—law and
politics.

William Mortimer Kelly
Elmira, N.Y.
Pass Arts. He arrived at Varsity
with a firm resolve not to
let schooling interfere with his
education. Taking both in
stride; "Kel" also found time
for Science Club I, Biology
Club II, Baseball I-III, and
Basketball II, III. Yet to come
medicine, perhaps.



John Joseph Killea
Susquehanna, Pa.
Pass Arts. Lacrosse Hill
Academy to Varsity. Three
years of Basketball, Baseball,
Volleyball and one of Rugby.
Member of St. David's Club
chief member. A "lively" future
law.



John Gerard Knowlton (P.T.)
Toronto, Ont.
Pass Arts. Matriculant of St
Michael's H.S., he intends to
continue his studies in Medi-
cine. He was active in La-
crosse and Hockey and is a
competent Skier.

William Martin Kompf
Syracuse, N.Y.
Pass Arts. A matriculant of
Rosary H.S., "Will" combined
Pass Arts obligations with
membership in Senate, St.
David's and Saturday After-
noon Clubs; place on College
Athletic Directorate I and par-
ticipation in Basketball, Senior
and Intercollegiate. Future -
business or law?

John William LaVarnway
Auburn, N.Y.
Pass Arts. Basketballed from
Auburn Senior H.S. ending as
Varsity Captain and ace scorer
in Toronto Senior City League.
Ping-ponged to St. Michael's
Championship '40-41 and
served as Athletic Director in
Senior year. Hopes to con-
tinue education in a law-full
way to Georgetown but sees
Scholarship with U. S. Army
looming on horizon.

John Joseph Edward Lawlor
Orillia, Ont.
Pass Arts. Entered St. Michael's from Orillia C.I. after
winning the Ardagh Memorial
Medal for "Courtesy, Indus-
try, and Integrity." Ambition
to acquire controlling interest
in "White Owl" Corporation.
Post-graduate studies in The-
ology at St. Augustine's Sem-
inary.

John Gerard Leonard
Cobourg, Ont.
Pass Arts. From Cobourg C.I.
to Pass Arts to Medicine to
practise.

St. Michael's College



Leo James Mahoney
Niagara Falls, Ont.
Biological and Medical Sciences Came to Varsity from Knights of Columbus, Carter Sir Bertram Windle, and Edward Blake Scholarships. Member of Honour Science, Biology and Catholic Action Clubs I-III. Resigned presidency of St. Mike's S.A.C. on transfer into II Meds in '41. Hopes to complete medical studies in immediate future.



Robert Lindsay Main
Nelson, B.C.
Pass Arts. Travels for an education — St. Joseph's Academy to Nelson H.S., to Varsity, — to Osgoode? Versatile interests include skiing, skating and mountain - climbing, besides being philatelist de luxe. Summers as student of lead refining. Future in hands of the law.



David Collins Francis Miller
Rochester, N.Y.
Philosophy. A neophyte of truth from Aquinas, "Dave" wrapped himself in Philosophy, snooker, but also guided Hart House Music Committee; financed Dramatic Club, and acted as "prexy" of Senate Club in preparation for business world via Law School and golf practice.



John E. J. Moss (Rev.)
Dixie, Ont.
Pass Arts. Interrupted course in '32 for clerical studies. Resumed with a view to entering the Institute of Medieval Studies. Assistant Priest at Dixie, and Hon. Flight Lieutenant (Chaplain), R. C. A. F. Interested in languages, music and dramatics.



John Nelson Mulcahy
Pembroke, Ont.
Pass Arts. Pembroke C.I. gave John his preparatory requisites for the pursuit of wisdom at Varsity. A typical Ottawa Valley outdoor man, he thrives on golf, hunting, and fishing, while summering as surveyor for Hepburn Highways system. Hence? Osgoode, naturally.



John Patrick Nelligan
Hamilton, Ont.
Pass Arts. Oratorical Club I-III; Pres. III; Dramatic Club II, III. Having rested for three years at Varsity, intends to see what Osgoode has to offer. Immediate future may be concerned with military matters.



Raymond Francis Noeth
Rochester, N.Y.
Pass Arts. From Aquinas for an interesting and varied career in P.A., etc., "Nicky" exercised native talent as bull fiddler in Swing Band and *savoir-faire* in Dramatic and Glee Clubs, and Hart House Art Committee '41-'42. Future — as educator after Albany State Teachers'.



George William O'Brien
Toronto, Ont.
Pass Arts. "Bill" matriculated from St. Michael's H.S. to pursue university liberalism from St. Augustine's Seminary. The Dept. of Theology awaits.



Martin Eugene O'Grady
Toronto, Ont.
Pass Arts. Graduated St. Michael's H.S., Toronto, '39. Spends summers with Forestry Dept. Delights in good humour, good food, and perhaps even the erroneous sobriquet "Tiny". Intends to study for priesthood.



Alfred Joseph O'Marra
London, Ont.
Pass Arts. Born in Windsor first attended U. of W.O. Expects to go to Osgoode next year.



Thomas E. Q. O'Marra
London, Ont.
Pass Arts. Matriculated from De LaSalle. At Western University for one year. Boxing, Rugby, and falling in love were extra-curricular. Therefore wants to graduate and become more interested in married life. It is said that medicine plays a large part in his vision of the future.



Albert Vincent O'Neill
Toronto, Ont.
Pass Arts. Followed the first year of the Teachers' Course. Second and third taken at St. Michael's. Taught school for thirteen years in Windsor, London, Toronto and Ottawa and intends to resume teaching on graduation.

St. Michael's College

Bernard John Podeasy Albion, Pa.

Pass Art. Matriculated to Blue and White at St. Leo H.S. "Bernie" played for three years in Rugby, Basketball and Baseball. Majored in Finance. A member of Catholic Action Club. Future plans embroil career in the lecture field and eventually join with the government.



Alfred Gilbert Quesnelle Peterborough, Ont.

Pass Art. Continued studies at St. Augustine's Seminary after S.A.C. Intends to enter Department of Theology to study for the priesthood.



William James Roberts Albany, N.Y.

Pass Art. Varsity from Vincentian Institute gave place at St. Mike's for duties on Athletic Directorate and membership in St. David's Club—in the University for Intercollegiate Basketball and a position on all-star Interfaculty Rugby Team. Perhaps law.



John James Robertson Campbellford, Ont.

Pass Arts. Embarking on the sea of learning from C.H.S. "Jim" found himself one of the elite in Pass Arts. Dabbled in Lacrosse and Hockey, but was a minor league McCarthy for St. Mike's Baseball. Authority on cinema and ballistics. Future—Law? O.C.E.???



Francis George Roughton Toronto, Ont.

Chemistry. Matriculated from St. Michael's H.S. with Knights of Columbus and Elmsley Memorial Scholarships. Three year membership in Chemistry Club. A good job in Toronto will suffice otherwise, graduate work.



Francis Edward Senftle Buffalo, N.Y.

Pass Arts. Annunciation H.S. to U. of T. has been "Frank's" intellectual itinerary thus far. Member of Science Club at Varsity, besides being radio-man and sailor in hobby time. Studies in physics pursued, but not yet effectually overtaken. Hence, graduate physics, especially radio and television.



Arthur Duane Smith Elmira, N.Y.

Pass Art. Took off from the "Glider Capital of America", but was forced down at Varsity. Meanwhile, Art found octal whirl breezy, sidleipping occasionally into Science, Biology, and Newman Clubs, swimming, dancing, sailing and library cataloguing. Preparing to take off now for medicine, especially surgery.



Francis J. Sobelewski Rochester, N.Y.

Pass Arts. Frank, the most active "grand exulted 'epicure' of the 'palate' society", comes from Aquinas Institute. A revered member of St. Mike's famous "E" Basketball Team. Hopes to do graduate work in physics or chemistry at the University of Rochester.



Philip Losty Staats Pittsfield, Mass.

Pass Arts. From St. Joseph's H.S. Winner of Alumni Scholarship in second year. Active in Catholic Action Club I, Science Club I, and Biology II. Ultimately—teaching biology immediately or research into war machine.



Gerald P. Stephenson Toronto, Ont.

Pass Arts. Born in Toronto. Matriculated from De LaSalle "Oaklands". Intends to be a teacher.



Edward J. J. Sullivan Syracuse, N.Y.

Philosophy. E.J.J.S. migrated from the Hub of the Empire State six years ago to mix tennis and *ens in quantum ens* while passing through Varsity. Due to certain unforeseen circumstances he shall probably spend much of his future time as a pedagogus.



St. Michael's College



Robert H. Sullivan
Wilkes-Barre, Penna.

Pass Arts. Pursued torch of learning from hidden recesses of Penn. coal pits to U. of T., Senate and Newman Clubs. Morgenthau of S.A.C. III, and Vice-Pres. of Graduating Class. Enjoying prospect of being Uncle Sam's guest and or returning hard-won torch to illuminate native burrows.



Thomas Joseph Thompson
Teeswater, Ont.

To offset his exposure to the classics, "Joe" starred in the Mikado, Pirates of Penzance, H.M.S. Pinafore, maintaining that G. and S. are preferable to Aristophanes. This background assures "Joe's" success as a Basilian. The General Council awaits him.



James Leonard Tierney
Brockville, Ont.

Moderns. Hurrying from Brockville, Len found little respite in Modern Languages. Enjoyed cultural advantages of Newman Club to the full, besides extra-curricular atmosphere of German, Spanish and French clubs. Won heartfelt sympathy through participation in Hockey and Rugby for three years. Was *Torontonensis* Rep. IV, and a '40-'41 member of S.A.C. and I.S.S. Hence — O.C.E. or "Intelligence".



Anthony Louis Tosoni
Toronto, Ont.

Chemistry. With Knights of Columbus and Brennan Memorial Scholarships, "Tony" matriculated from St. Michael's H.S. On the University Chemical Club and Squash Comm., aspirations lead to the playing of more squash, the perfection of dancing and perhaps graduate work.



Leslie Michael Trainor
Nelson, B.C.

Pass Arts. Matriculated from Nelson Senior H.S. Will continue residence at St. Augustine's, after graduation in the Theological Dept.



Richard Carroll Waldron
Utica, N.Y.

Pass Arts. "Daddy", originating from St. Francis de Sales H.S., transplanted Niagara-Hudson power to Eaton's floor-walking dept. A conscientious member of Saturday Sewing Circle and St. David's Club, as a result of discouragement in Basketball and Volleyball. And so — Writing, if three squares a day can simultaneously be earned any other way.



Gerard John Albert Weis
Toronto, Ont.

Pass Arts. From St. Michael's H.S. to St. Augustine's where he will continue studies in the department of Theology.



Robert Joseph Whyte
Toronto, Ont.

Pass Arts. A matriculant of St. Michael's College H.S. Coached Junior Rugby II, III. Future is held by the Basilian Fathers.



John Joseph Wilpers
Saratoga, N.Y.

"Wilpy" was foaled in Saratoga and nominated for the Varsity Handicap in 1938. A vagabond spirit but found time for three years of Rugby and Basketball, membership in Hart House Debates Committee, Italian-Spanish Club, and investments counsel of "St. David's Club. Plans a lucrative law practice after settling world situation as a draftee.



John M. Wilson
Scotsguard, Sask.

Pass Arts. Came to St. Mike's from Campion College, Regina. Was on Senior Intercollegiate Wrestling Team '39-'40, and member of Catholic Action Club. Went to the "Hill"; spends summers as an active member of the St. Island "Whiz Club", and studies painting in odd moments. Future—O.C.E.?

St. Michael's College

Frank Courtney Buckley Toronto, Ont.

St. Michael's College I matriculated from St. Michael's I entered in Lacrosse II-IV and Hockey I-IV. I was Vice-President and Editor-in-Chief of *Commerce Journal* IV. I belonged to Commerce and Newman Club I-IV. As I am very pretty I was in the U.C. Follies IV. No ambition.



Allan A. E. "Bud" Gendron Toronto, Ont.

St. Michael's College St. Mike's or De LaSalle Won Scholarship in first year. Thoroughly enjoyed last three Commerce Club I-IV; Newman Club I-IV; Hockey I-II Ambition — to see Boston Bruins win second Stanley Cup in row. Future plans R.C.N.V.R.



Pilot Officer Frank Carter Toronto, Ont.

Frank Carter was born in Toronto. In June, 1940, he graduated from St. Michael's High School with Honours. Enlisted in R.C.A.F. in April, 1941, and was one of top men in the Radio Course last summer. Frank is now in Cairo, Egypt.



Leo Francis Fitzpatrick Toronto, Ont.

St. Michael's College Came via De LaSalle at a tender age to champion C and F in overtime. Played Squash I-IV, Lacrosse II-IV, Board of Stewards III, IV, golf, snooker, bridge (any time). With championship recognition on occasions, enjoyed the respect of some and friendship of many. Ambition — to discover who "Fits with Fitz", and where!



John Greening Port Arthur, Ont.

St. Michael's College. Matriculated from Port Arthur T.S. Was in C.O.T.C. four years. Was Commerce Club member four years, being Third Year Representative, and Vice-President in 1942; member of Rifle Club, Newman Club. Other activities include bridge, skiing, skating, swimming, hunting, golf.



Michael Fyfe Levack, Ont.

Michael Fyfe was born in Creighton Mine, Ont. He graduated from St. Michael's High School and has now completed his pre-medical studies. Michael is now at Camp Borden waiting to be called to Officers' Training Camp at Brockville.



FIVE BROTHERS WITH THE CANADIAN FORCES



The five sons of Mr. and Mrs. J. Ambrose O'Brien, Ottawa, Ont., and former students of St. Michael's College:

Surgeon Lieutenant Justin O'Brien, B.A., M.D. (Navy)
 Lieutenant Barry O'Brien (Navy)
 Pilot Officer Brian O'Brien (R.C.A.F.)
 Air Craftsman Larry O'Brien, B.A. (R.C.A.F.)
 Sub-Lieutenant Gerald O'Brien (R.C.N.V.R.)



VERY REV. H. CARR, C.S.B.

Very Reverend H. Carr, C.S.B., Superior-General of The Congregation of St. Basil's and former Superior of St. Michael's College (1915-1925), answers the question, "What is Catholic Education?"

THE CATHOLIC COLLEGE

(REV. H. CARR, C.S.B.)

WHY do young men and young women give the years and money involved, to attend College? What is College Education? What is its nature? Why is it looked at upon as good? As I first put it, it may be answered that young men and young women attend College in order to fit themselves better for life, so that they may attain a better position materially and socially. Is this the best reason? Is it the ideal reason? It can be granted

that the mind is not quite in the one. That is to say it is really wounded. But there is the desire of man to be restored to a whole man, moral, wise and learned, to particular knowledge, to art. It would be a great pity if a tragedy like the holocaust should all the time go on with a pain within the human mind of the greatest. Now in the case of a man who is wise, it would be agreed that the mind is not really in the pain. He is to have my higher nature in action than there was supposed to be. But there are higher motives. One who would say no to wisdom in education would play the part of a purist in art. The human spirit would be leaving it to the rest of mankind to do the work of wisdom gathered through the ages, wisdom of the world. And so in the middle of the Twentieth Century, when their right to have been born here before the white man seems now to be denied the Eskimos, does not this bring home what a high price has been paid? how much has been lost to the past how much to his own country and people? Wisdom is not something dead. It is alive, ever growing. It has to know itself and grow or die. If the College student has in itself that it is in this individuality of soul he will tell his own soul that his own interests are not a first nor for him he will not have it so. It may be that he learned it very much, but no matter how small his contribution is to carrying the torch of knowledge and passing it on, he is doing something, he is not.

And now what is education? I have said it is sharing in the wisdom of the ages. I could say it is becoming like God; nor have I here in mind the wisdom of the saints. It is the wisdom of the Greeks and all that stems from it. I mean whether it be taught and pursued in a Catholic College, or one outside the Church. College Education in the natural order.

God created man and placed him on earth. Anyone can speculate on what it might have been like on earth had man not sinned. Picture to yourself every perfection which your mind is capable of imagining, in food and clothing and all the comforts and luxuries possible for man, railways, boats, automobiles, aeroplanes, telephones, radios, and a thousand other inventions not yet dreamed of, plenty of everything for everybody, every kind of instrument and device. Still there is another world, a whole world by itself infinitely transcending the one I have so briefly outlined the world of the human spirit, the world of unity and truth and beauty, painting, architecture, poetry, music, knowledge. Where there is beauty and truth and unity, there is God; and the human mind catching glimpses, O, such swift passing glimpses! and so infinitesimally small! Even so, the human mind is ravished, and bursts to share with others the joy of the divine sight and being. And all this, still in the natural order. This is man as God made him. He sinned and was wounded: all nature groaned in agony as at Christ's death. Yet in spite of the dreadful wound, in spite of the terrible weakening of his powers, see what man has done. It makes it possible to catch what might have been.

His mind! man's mind! that is what achieves all this, his reason, his intellect his will. It is that which makes him what he is, a man. He eats and drinks, and sleeps, as animals do, and that part of him is really part of him; but where he towers over all physical creation is where he traverses the farthest regions, and Heaven and Hell, with the reason of his mind, and sees the infinity of the attributes of God, beauty, goodness, unity, and truth and loves them with a love that faints with the weakness of the joy.

Such is man, even since the Fall; such, his destiny. When he is like that he becomes like God; it was for this that he was placed on earth. Sages, and poets, and artists, in all ages and in most countries, have been blessed with visions like that. In Greece alone the cold light of man's intellect played

upon it and man handled it with method and system. The light and love of truth, pure love of truth, they were there. Education, as we understand it, began then and there. But it collapsed, went to pieces,—not the love of truth, the aspiration, the longing for the eternal. It was the results that failed. The search continued in the pagan schools for centuries, in the schools of the Medieval Church, in the universities of the world until now. Tremendous achievements came in numbers, by-products as it were. Without their even knowing it, able men spend their lives in search for the eternal. In vain. The heart of the schools, colleges, universities, the core, the vital spring and flow is the search for the contemplation of God as He manifests Himself in the overflowing of His goodness and love onto the world in beauty, unity, and truth, the summit and crown of the liberal arts in philosophy.

Medicine, engineering, dentistry, specialization in research in chemistry, physics, the history of literature, and in all subjects, in the history even of philosophy itself, they all have their place, they are all very important. But they do not belong to education proper, even while they draw their very life from the wisdom of the human spirit in the liberal arts, and their crown in the Arts College. A certain amount of knowledge in all these subjects is needed for the study of nature and man, an amount that can be easily acquired from the specialists. But the spirits of men in universities are broken by their failure to reach eternal wisdom, and they have turned aside and sought comfort in the work of natural science and historical research.

They were bound to fail. In theory, in the abstract, all that I have tried to describe should be within the power of man to achieve on the level of the natural. That is what one might expect. The failure of Greece, the failure of modern philosophy and modern education reveal what a weak thing human reason left to itself can be. It cannot reach very far into the realm of pure abstract thought or theory. Left to himself,—I mean without grace, without the supernatural—in fact, and as he is found on earth since the Fall, man stumbles like a blind man and falls, in his search for eternal truth. To make his way along the path of wisdom, natural human wisdom, man has to have the powers of his soul strengthened by grace, and he has to receive light, too, from grace. Even in the natural plane of human wisdom, sanctifying grace through the waters of Baptism (normally, though through the infinite mystery of His mercy God can give it to anyone anywhere), the gifts of the Holy Ghost, and the infused virtues must strengthen and guide the human spirit.

That is why a Catholic college is necessary. It does not mean that all Catholic colleges are all that they should be, or that any Catholic college is perfect. It does mean that education at the college level, in its very essence, strives for human wisdom, the contemplation, the knowledge and love of God, as He reveals Himself to man in the world, and that, although in theory this is in man's natural power, in actual fact men, whether in the Church or outside of it, are sure to go astray unless strengthened and guided by sanctifying grace, by the infused virtues, and the gifts of the Holy Ghost.

This natural wisdom without revelation is possible for man if he had no knowledge of his supernatural end, the contemplation of the Divine in God's works, knowledge and love. But man is never in the state of nature. Christians can never cut off the supernatural from the natural in their lives, whether as students in college or elsewhere. Human wisdom is maimed and crippled, impossible, without the living life of the Divine Spirit; human wisdom must be entwined in and form an organic whole with supernatural contemplation. For this, for this knowledge and love, this ever growing participation in the life of God, knowledge and guidance are necessary, knowledge and guidance which normally require a Christian climate such as the atmosphere of a Catholic college.

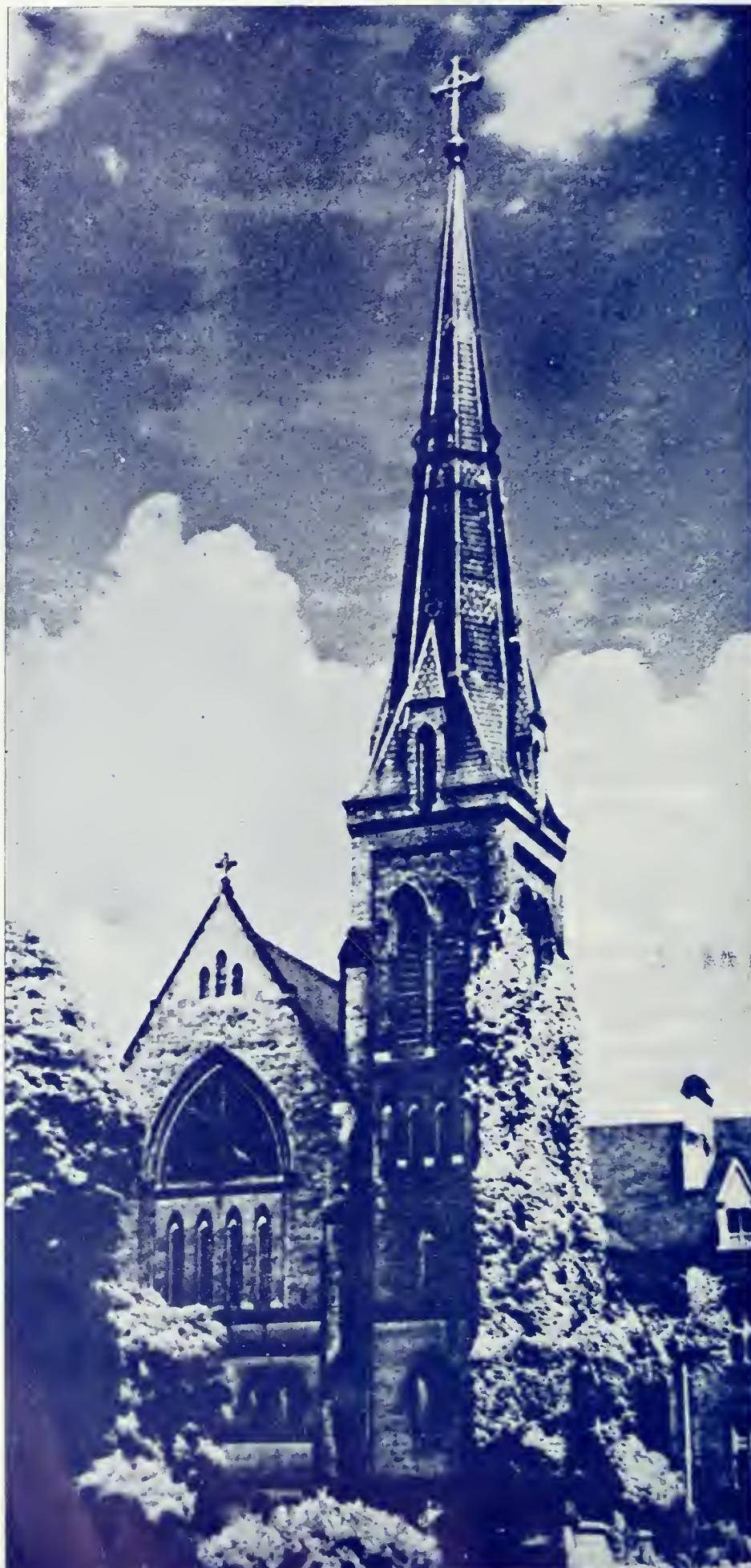


SIR ROBERT FALCONER, former President of the University of Toronto, addressing the students of St. Michael's at the Annual Banquet: "I need hardly tell you how profoundly touched I am by the welcome you have given me. I am now an old man, but an old man likes to think over things which have taken place, and which bring back pleasant memories. I am thankful to your chairman, Father Muckle, for saying that I contributed something to St. Michael's development. Mr. Brebner, too, was a warm friend of the College. It was the people of St. Michael's who came to see us who endeared themselves to us. I refer to Father Teefy, a member of the Board of Governors of this University, a truly cultured gentleman. When Father Teefy spoke, he gave a certain stamp to what he said and he always got what he wanted. He was a true example of what St. Michael's should produce. I refer also to Father Carr, a great scholar, who has a true idea of the high quality which academic standing should possess. I remember that at the end of Father Carr's term of office, Sir Bertram Windle, a member of your Staff, requested me to make representations to His Grace the Archbishop to extend Father Carr's term of office. Then came Father McCormick and now Father McLaughlin who is carrying on the traditions of St. Michael's. The Staff makes a school and the Staff must not only be intellectually strong but morally strong. In respect to this, St. Michael's strengthens the University by its own strength. St. Michael's has a certain view of life and that view has value and must be kept pure. Only then will St. Michael's fulfil its function in the University."

"In St. Michael's you have a great Christian Philosopher, Jacques Maritain. Lately I have been immersing myself in his writings and I advise you young men to read the writings of this very great philosopher. He is indeed a philosopher of distinction, a Christian Prophet of a very great vision. In one of his recent writings, "The End of Machiavellianism", he points out that down through the centuries since the renaissance there has been the spirit of nationalism rooting itself in the world, divorcing politics from the moral law. Maritain tells you that in the long run the moral law pays. Now the fight is on. Later there will be a period of reconstruction for which we need to be imbued with the spirit of true humanism, I mean the humanism that beholds the complete nature of man in relation to God and his fellow man. True humanism is never attained until the Divine influences from above are brought down and spread to His followers and Love is made the dominant force. Each must become a Christian cell which will radiate this influence in life, in political life, in business life. Great inspiration comes from above. That is the message Mr. Maritain speaks to the world. Listen to him. He is your own religious compatriot - a devout Catholic. You cannot get a better leader. He is not only a leader for you but for me. I want you to realize that it is the deep things which unite us all and make life worth while."

"Go forth, young men of St. Michael's. Take with you what you have learned in St. Michael's College and never forget the words of Holy Scripture,

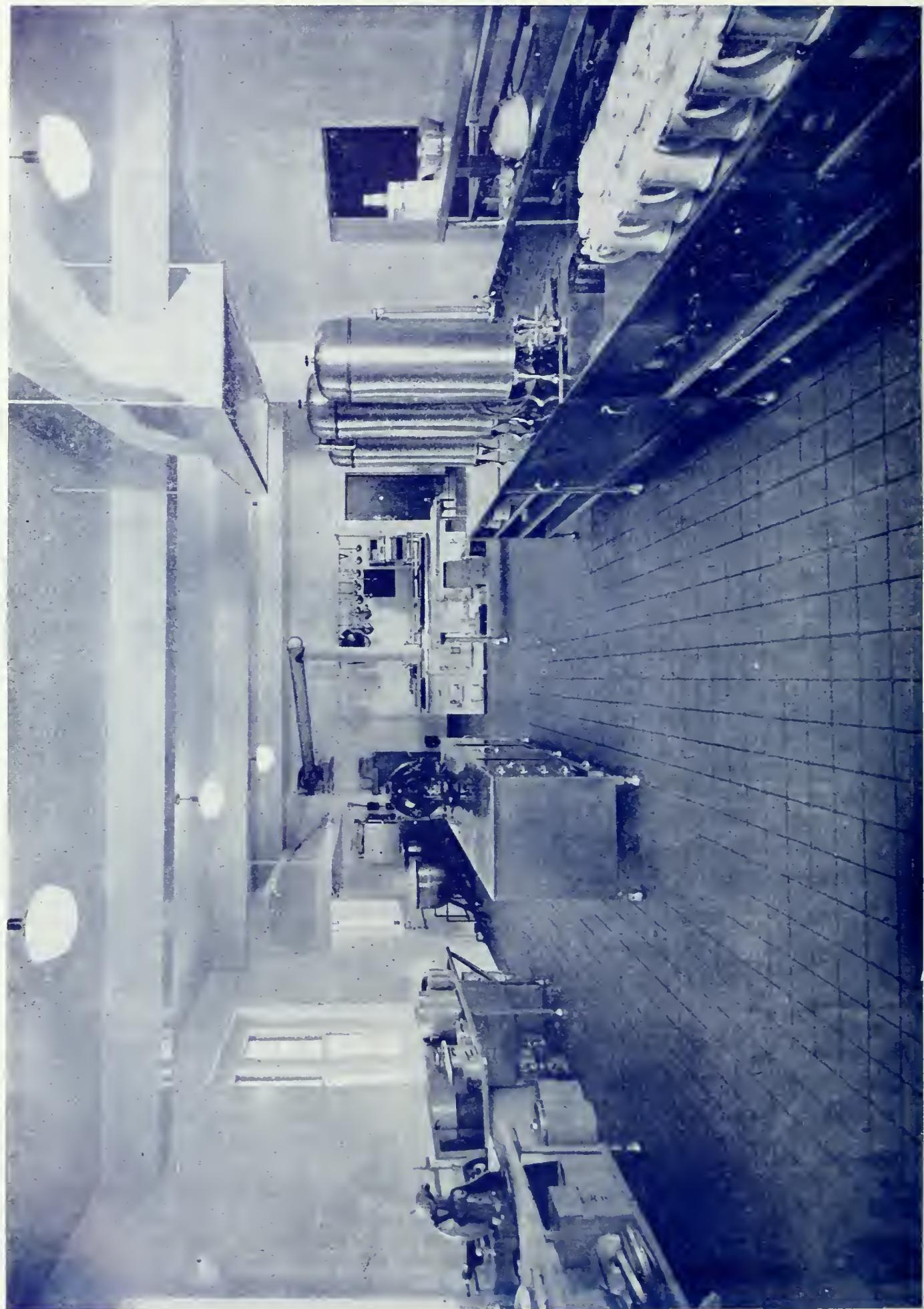
"'Fear not for I have redeemed you, and called thee by thy name: thou art mine.'"
(Isaiah 43, 1)



THE COLLEGE CHURCH



BRENNAN HALL



THE COLLEGE KITCHEN



THE COLLEGE REFECTION



THE COMMON ROOM

College Life at St. Michael's

ST. MICHAEL'S COLLEGE was founded by Count de Chantemerle, the Grand Bishop of Paris, in the year of the foundation of the Basman Fathers, namely 1842. The College is a foundation of St. Basil's, Annenay France, with a close and federated with the University of Toronto with the concord and approbation of His Excellency, the Most Reverend Archbishop of Toronto and with the concurrence of the Bishops of Ontario.

St. Michael's the Catholic College in the University of Toronto, is an international institution. For almost a century it has housed American and Canadian students. Among its graduates it numbers many members of the hierarchy, clergy and professional classes in United States and Canada. St. Michael's is one of four Colleges which constitute the Faculty of Science and Letters of the University of Toronto. The College gives instruction in History, Ancient and Modern Languages Religious, Philosophical, and secular Literature while the University provides Laboratory facilities and instruction in all branches of Science and Commerce. *All degrees are conferred by the Senate of the University of Toronto.* St. Michael's students have access not only to lectures in their own College but also to those of distinguished professors of the University and to its well-equipped scientific Laboratories and Libraries. This unique position is enjoyed by no other Catholic College on the Continent.

For purposes of control and organization, St. Michael's makes use of the house system. Approximately 25 students live in each of the following houses: Elmsley House, More House, Aquinas House, and Fisher House. The two new houses, together with a Library and class-room building, were opened September, 1937. Each house is under the supervision of a priest professor, to whom the students have access at any time. The houses are subject to reasonable rule which has been formulated with a view to careful supervision and a sound moral training. Constant and mutual contact between staff and student is a feature of life in St. Michael's. Thus the College can guarantee parents the same supervision and security for their sons as that found in their own home. In addition to this, St. Michael's students enjoy all the advantages of association in the larger life of a great and well-equipped modern University without losing or obscuring their Catholic ideals.



ST. MICHAEL'S COLLEGE STUDENTS' ADMINISTRATIVE COUNCIL

Second Row: P. J. JOHNSON, Western; J. M. KITTLE, Second Year; W. A. SPRINGER, Jr., First Year.

First Row: J. W. LAVARNWAY, Athletic Director; D. G. ROHR, Secretary; W. C. GUERINOT, President; F. J. BUEGER, Third Year; R. H. SULLIVAN, Treasurer.



ST. MICHAEL'S COLLEGE SENATE CLUB

Left to Right: J. CULHANE, J. McCARDLE, R. SULLIVAN, D. O'CONNELL, Vice-President; D. C. MILLER, President; A. CAMPBELL, Secretary; R. ENGLISH, R. CALLAHAN, H. McAVOY.



HOUSE 10', ST. MICHAEL'S COLLEGE

Fourth Row: J. STOTHERS, A. SHAMESS, P. DUNN, J. MCKINNON, F. DE MARCO, A. DISROCHES, J. ARTHURS, J. MORROW, B. KELLY.

Third Row: REV. J. WEY, A. MCCOLGAN, G. CUFF.

Second Row: J. LENJOSEK, J. HEFFERMAN, G. GOETZ.

First Row: REV. FATHER A. D. O'BRIEN, J. T. BRENNAN, R. FORESTELL, W. ARTHURS, N. SMITH, P. TILLMAN, J. SCALES, R. ALLORE, T. HAYES, H. KEON, F. FYFE.



HOUSE "49", ST. MICHAEL'S COLLEGE

Third Row: A. H. D. SANCLEMENTE, J. I. CONHEADY, F. R. TEMMERMAN, C. R. WESTCOTT, J. P. DONNELLY, J. E. HARLOW.

Second Row: J. J. DALY, R. O. VIT, F. D. MILEY, E. N. DONNELLY, D. B. BURNS, A. T. APPLEYARD, D. J. ECKL, E. J. SCHNORR, J. E. ARMESTO.

First Row: M. X. DOYLE, C. V. ELMORE, R. E. SHERIDAN, W. D. CANNAN, REV. FATHER J. A. WARREN, G. E. BLANCHARD, G. A. WICKES, J. F. HARTFORD.



HOUSE "63", ST. MICHAEL'S COLLEGE

Third Row: J. D. KENNEDY, F. S. READ, R. W. O'BRIEN, I. L. MACDONALD, F. J. MACDONALD, J. E. MALO, C. B. DEVLAN, J. F. HART.
Second Row: T. P. McIVER, J. A. D. MARION, B. E. FREAMO, G. RUGGIERO, W. R. THOMPSON, J. G. DUFFY, E. B. ALLEN, W. W. L. WEBER.
First Row: J. J. SCHUMACHER, J. M. PEPIAT, J. L. CULLEN, REV. FATHER J. W. DORE, M. C. KEON, R. D. F. STOCKS, J. F. P. SHERIDAN.



HOUSE "90", ST. MICHAEL'S COLLEGE

Third Row: F. E. BYRNE, P. A. KARL, R. F. BAMERICK, R. A. McAVOY, C. P. READ, C. D. O'CONNELL.
Second Row: R. J. FOSTER, H. C. EICHHORN, T. J. KING, D. L. FOX, W. J. GRUPP, E. C. REVELLE, P. A. PARKIN, G. FLYNN.
First Row: F. J. SAVAGE, E. J. GORMAN, W. A. SPRINGER, JR., REV. FATHER B. RERAN, J. J. COLLINS, J. A. KEHOE, T. M. DORAN.



ELMSLEY HOUSE, ST. MICHAEL'S COLLEGE

Third Row: R. CALAHAN, D. NANGIE, C. SZUPELLO, J. SULLIVAN, R. FINNON, J. BARRY, T. MEYERS, J. MACNAMARA, T. OOT, R. BENDER.

Second Row: T. CALAHAN, B. MARGRAFF, R. RAMBUSH, J. SMITH, J. TUCKER, P. FRANK, R. MILLER, F. FOLLY, J. FARRELL, W. WEIGAND, C. RAAB.

First Row: J. KARL, J. FOGARTY, R. HERRON, T. MOORE, REV. FATHER D. L. FORESTELL, P. JOHNSON, D. FISHER, W. FOGERS, J. SEGRUE.



FISHER HOUSE, ST. MICHAEL'S COLLEGE

Third Row: W. G. PHILLIPS, T. J. F. LANG, F. J. SPRINGER, R. R. CRANE, R. E. MAURER, S. J. A. SKUDLAREK, L. A. FIASCHETTI, G. A. ULLRICH, W. J. O'CONNOR, M. PADDEN, A. R. SAEI, M. F. CURRY, T. J. JACOB.

Second Row: F. A. ADDARIO, W. P. BLUM, J. A. M. CLOONAN, W. D. COFFEY, J. F. BARRETT, J. G. BURKHARDT, W. J. NATOLI, K. A. SCARCIOTTA, R. C. FEHR, J. F. COUGHLIN, F. T. BATTERSBY, M. A. J. MAROIS, W. T. MAXWELL, H. F. McAVOY, R. P. FOX, G. R. GIANFRANCESCI, J. T. F. CASEY.

First Row: I. R. LICATA, F. S. J. O'NEILL, E. J. MALONEY, J. M. KITTLE, REV. FATHER W. B. O'TOOLE, A. B. CAMPBELL, H. D. WOOD, J. W. CORKERY, J. G. FOLEY.



IRISH FLAT, ST. MICHAEL'S COLLEGE

Second Row: C. CHADWICK, L. GONTER, C. HEFFER, J. MONTENERELLA, N. DONAHUE, C. O'CONNELL, L. MAZAWAY, D. O'CONNELL, A. BRUNO, E. PULIS.

First Row: C. RICKEY, J. TADESCO, D. RYAN, REV. FATHER N. J. RUTH, J. DUNN, C. SUMMERS, J. BLANCHARD.



MORE HOUSE, ST. MICHAEL'S COLLEGE

Third Row: K. A. DOYLE, A. D. SMITH, W. M. KOMPF, J. L. AGRO, J. J. CRIAZZO, J. W. D. LA VARNWAY, J. J. McCARDLE, J. J. DUNN, R. F. NOETH, C. F. CORRIGAN, R. L. F. MAIN.

Second Row: F. J. SPRINGER, J. J. KILLEA, P. L. STAATS, W. M. KELLY, R. H. SULLIVAN, J. T. HILL, J. P. NELLIGAN, T. A. O'FLAHERTY, J. N. MULCAHY, F. J. SOROLEWSKI, J. J. ROBERTSON, L. J. MAHONEY, J. J. WILPERS.

First Row: B. J. PODCASY, D. C. F. MILLER, F. E. SENFTLE, F. A. ORSINI, REV. FATHER J. L. O'DONNELL, J. F. BUERGER, D. G. D. ROHR, J. L. TIERNEY, M. A. FYFE.



St. Michael's and Hart House

AS in former years, Hart House served as the link uniting St. Michael's with the University. The House was the centre of the major social and athletic events of the year.

At the beginning of the session the Freshmen were received by the acting Warden, the College Superior, and the Upper Classmen, and were initiated into the mysteries of Hart House. It is needless to say that they availed themselves of the splendid facilities for boxing, wrestling, swimming, water polo, basketball, the other forms of sport which are offered there.

In mid-January St. Michael's College Ball was held in the large gymnasium, under the auspices of The Students' Council. Later in the term St. Michael's men were hosts to the whole University on University Night, and entertained 1,200 guests. The proceeds were donated to the Red Cross.

The last event of the year was the Arts Banquet which was presided over by the President of The Students' Council.

St. Michael's men wish to convey their gratitude to the officials of Hart House for their co-operation on all occasions, and to express their best wishes to Warden J. B. Bickersteth, who has been serving the cause so well in England.



ST. MICHAEL'S COLLEGE ATHLETIC DIRECTORATE

*Left to Right: W. J. NATOLI, Second Year Representative; J. L. AGRO, Third Year Representative; J. W. LAVARNWAY, President; R. J. FOSTER, First Year Representative.
Absent: T. MOORE, Western Representative.*



HART HOUSE SWIMMING POOL



ST. MICHAEL'S COLLEGE RUGBY TEAM

Third Row: D. ECKL, M. DOYLE, J. HARTFORD, M. KITTLE, F. BATTERSBY, B. DEVLIN.
Second Row: W. NATOLI, Manager; R. VIT, F. MILEY, H. WOOD, J. KENNEDY, J. CORKERY
First Row: J. COUGHLIN, F. SPRINGER, W. GUERINOT, L. TIERNEY, W. SPRINGER, JR.



ST. MICHAEL'S COLLEGE HOCKEY TEAM

Second Row: J. L. TIERNEY, J. G. B. KNOWLTON, W. M. DOYLE, K. J. McDONOUGH, P. H. McNAMARA.
First Row: C. J. MORRISON, J. J. AHERN, F. C. BUCKLEY.
Absent: A. J. R. DESROCHES, D. K. J. HECTOR, A. A. E. GENDRON, A. C. EGAN, C. H. McGRATH, W. W. L. WEBER.



ST. MICHAEL'S COLLEGE LACROSSE TEAM

Second Row: L. F. P. FITZPATRICK, C. J. MORRISON, W. M. DOYLE, J. J. AHERN, K. J. McDONOUGH.

First Row: J. G. B. KNOWLTON, P. H. McNAMARA, F. C. BUCKLEY.

Absent: A. A. E. GENDRON, D. K. J. HECTOR, J. P. GREGSON, W. H. O'BRIEN.



ST. MICHAEL'S COLLEGE SWIMMING AND WATER POLO TEAMS

Second Row: F. TEMMERMAN, G. GIANFRANCESCHI, W. O'BRIEN, J. KEHOE, W. O'CONNOR.

First Row: W. SPRINGER, H. WOOD, R. CRANE, Captain; G. WICKES, B. DEVLIN.



ST. MICHAEL'S COLLEGE SENIOR CITY LEAGUE BASKETBALL TEAM

Second Row: W. O'BRIEN, Coach; D. L. FOX, J. P. DONNELLY, J. W. LAVARNWAY, Captain;
T. M. DORAN, M. F. CURRY, Manager; R. E. SHERIDAN, Assistant Manager.

First Row: W. M. KOMPF, J. T. CASEY, M. J. PADDEN, J. G. FOLLY, G. D. DONNELLY, B. J.
PODCASY.

Absent: W. J. ROBERTS.



ST. MICHAEL'S COLLEGE BASKETBALL TEAM

Third Row: D. ECKL, K. CAHILL, G. WICKES, A. APPLEYARD, R. SHERIDAN, J. BARRETT.

Second Row: R. VIT, D. BURNS, D. CANNAN, J. BLANCHARD, J. C. LOONAN, R. CRANE.

First Row: F. MILEY, F. SOBOLEWSKI, R. SULLIVAN, W. KELLY, J. BUERGER, J. AGRO.



VARSITY SKI CABIN AND SLALOM HILL



VARSITY STADIUM RINK



THE SLYPE

Saturday Night, March 21st—The Renewal of Civilization

By SIR ROBERT FALCONER

COMPARATIVELY few Canadians, I think, are aware that for a long time two illustrious French philosophers from Paris have been giving courses of lectures at the Institute of Mediaeval Studies which is located at St. Michael's College in Toronto, under the presidency of the Rev. Dr. Gerald B. Phelan. These are M. Jacques Maritain and Professor Etienne Gilson of the Collège de France.

Probably I am making no over-statement when I say that these two laymen are the most eminent authorities in the world on the philosophy of St. Thomas Aquinas. Professor Gilson has an unsurpassed comprehension of medieval philosophy in general; he has been Gifford lecturer in the University of Aberdeen; and had it not been for the war M. Maritain also would have lectured there on the same foundation this winter. Both philosophers are devout members of the Roman Catholic Church. M. Maritain, no less brilliant as a writer than as a thinker, has for years been one of the most powerful leaders in the contemporary world of religious thought in France, and his influence in Britain and America is widespread. A voice of great penetration and beauty has been speaking to many who are hoping for a spiritual transformation of present-day civilization.

By descent, M. Maritain comes from the heart of French culture as it was, instinct with rationalism. His grandfather was Jules Fabre, and the grandfather of his most intimate boyhood friend was Ernest Réan. These two associated groups were second to none among the intellectual and political families of liberal and republican France in the nineteenth century. At the Sorbonne young Maritain breathed in the atmosphere of complete scepticism, for which indeed he was prepared by his native air, and he fell into a state of utter disbelief as to the possibility of the attainment of truth. For a time Nietzsche cast a spell upon him, and he was empty and in despair.

This is not the place to outline the slow process by which he and his young wife (it has been told beautifully by her) were converted to the Catholic faith. First Bergson, then a non-Christian, a philosophic genius of extraordinary influence in France, caused gleams of light to break in upon them by his insistence that the human soul is free to find its true life not in the intellect and by the process of ratiocination, but in the depths of conscience. Then they became intimate with a prophetic religious layman, Léon Bloy, and gradually after much hesitation and agony of spirit, and to the consternation of their families and friends, they entered the Roman Catholic Church and have become whole-hearted in their devotion to it.

Thoroughly trained in philosophy under the most brilliant savants of France, M. Maritain had tested the various systems, and in that of St. Thomas Aquinas he has found the reconciliation of his intellect

with the mystical faith and spiritual intuition of his religious life. He has come to discover that there are degrees in the qualities of knowledge whereby is reached completeness in the understanding of human life. The significance of Thomism, as he writes, is to dignify and re-habilitate the creature in God and for God. Humanism becomes theocentric; supernatural virtues do not replace natural virtues, but fortify and elevate them in the social and political order of the terrestrial city, its art and beauty also being refined and quickened to higher issues by divine grace. M. Maritain traces the growth of politics during the past four centuries from moderate to the complete Machiavellianism which now reigns. Moderate Machiavellianism is the practice of those who in theory hold to the concept of the common good as the end in politics, but frankly use Machiavellian means to procure their ends. Ever since the Renaissance, there has been in vogue a culture of classical and Christian standards, inherited from previous ages but forgetful of the roots from which its sap was drawn. During the last two centuries bourgeois rationalistic optimism, positivism, atheistic Marxian materialism, the doctrine of the "economic man" with his insatiable appetite, have finally been followed by "an irrationalist tidal bore sweeping over and drowning civilization". Nietzsche has led to Rosenberg and the cult of race and blood in a welter of war.

And now we are confronted with open and unabashed Machiavellianism. It means the accepting of non-morality in practical politics. The outcome of the German philosophy of the worship of the state, put into practice by Bismarck, is today an "impetuous, irrational, revolutionary, wild and demoniacal Machiavellianism for which boundless injustice, boundless violence, boundless lying and immorality are normal political means, and which draws from this very boundlessness of evil an abominable strength.

A nation can only be saved if it will stand up against and fight this Machiavellian monster. It must be remembered that "the soul of a nation is not immortal". It may be that we have been made to wage this just war in payment for perversions of justice in our civilization; but this civilization does embody real values of human dignity and justice, which are to be maintained not by "a pseudo-evangelical weakness and non-resistance to evil, but by a genuine political politics . . . armed with real and concrete justice which holds the sword of the state". Only if what remains of Christian civilization thus opposes it will absolute Machiavellianism be crushed. "The purity of means consists in not using means morally bad in themselves: it does not consist in refusing pharisaically any exterior contact with the mud of human life, and it does not consist in waiting for a morally aseptic world before consenting to work in it." While repudiating the doc-

trine of non-resistance and apocalyptic hopes, M. Maritain in his fight against evil is comforted by the conviction that "justice and righteousness tend by themselves to the preservation of states, and to real success at long range; and that injustice and evil tend by themselves to the destruction of states, and to real failure at long range. . . . There is a natural justice of God in human history. . . . The sanctions of historical justice fail much more rarely than our short-sighted experience might induce us to believe."

What about the future of civilization? The most accessible exposition in English of M. Maritain's views in regard to this is found in his *True Humanism*. Safety is to be attained only in the establishment of a complete and entire Humanism. It will be the outcome of a slow but unremitting process needing heroic effort, and perhaps getting a new start in the present horror and blood. The review of the recent past shows that "the enslavement of a Christian ideology to an anti-Christian practice has been one of the deepest roots of our present evils." "We have inherited a culture which has become a universe of dead formulas and words, vassals to merely temporary energies. We need the energies of a spiritual resurrection instinct with a love whose centre is fixed infinitely above the world and temporal history." "We must discover a deeper and more real sense of the dignity of the human person. We must effect a "personalist civilization and economy which will be illuminated by a temporal refraction of Gospel truths".

Again and again, in essay after essay, M. Maritain recurs to this Complete Humanism. It is based on the natural virtues of mankind, justice, civil friendship, liberty and fraternal co-operation—but it is a humanism which regards man in his entirety, natural and supernatural; it is a vertical movement to life eternal by Divine grace, and a horizontal movement of love to improve the condition of man on earth. "Culture or civilization is the blossoming, the earthly fructification of human life—material, moral and intellectual—in justice, nobility of heart, wisdom, science and art—the work of the spirit of liberty."

The Christian citizen is called upon to live his life and undertake duties as a Christian amid the conflicts and toils of this mortal life, and not to withdraw himself into the interior world of his own soul. He is to be a citizen in the terrestrial city doing his part to produce politics of authentic Christian quality, to promote a divine order working within the order of nature and the natural virtues. By a patient life of faith and love Christian believers like healthful cells will renew the organism of society by degrees. But the politics of no terrestrial city can ever be identified with Catholicism, nor any earthly national system with the Kingdom of God.



ST. MICHAEL'S COLLEGE BUILDINGS No. 90

Queen's Park Drive at St. Joseph Street

